



Dawat Aur Tablig Ke Aham Usul

Maulana Jalil Ahsan Nadwi Rh.

Rahe Amal Hindi se lipyantaran kiya he.

'Note:- Hadees ki Rivayat ka khulasa he.'

Bismillahirrahmanirrahim

1] Bukhari va Muslim

Hazrat Abdullah Bin Masud (rd) jumerat ke din logo ko nasihat kiya karte the, to unse ek adami ne kaha, ae Abu Abdur Rahman! Meri chahat he ke aap ham logo ko har din vaaz aur nasihat kiya kare.

unho ne kaha har din takrir karne se jo chiz muze rokti he vo ye he ki tum ukta jaoge aur me tumhe ukta dena pasand nahi karta me naage dekar vaaz aur nasihat karta hu jaise ki Rasulullah ﷺ ham ko naaga dekar nasihat farmate the aur Aap ﷺ aisa is liye karte the ki kahi ham log ukta na jaye.

Rasulullah ﷺ aur Abdullah Bin Masaud ke amal se jo baat sabit hoti he vo ye he ki deen ki tablig karne vale logo ko kisi ke sir par savar hokar vaaz aur nasihat na karni chahiye balki halat ko dekhna chahiye, mauka aur mahol dekhna chahiye, aur us kisan ki tarah rehna chahiye jo har vakt barish ka intizar karta he, aur jaise hi barish hoti he turant zamin ko taiyar karne me lag jata he.

To na to bemauka tablig karna sahi he aur na ye baat sahi he ki adami mauka ki talash se gafil rahe mauke aate rahe aur ye apne vakar ki naap tol me unhe barbad karta rahe.

2] Bukhari, Raavi Hazrat Ikram Rd. Hazrat Abdullah Bin Abbas (rd) ne farmaya ki har hafta ek bar vaaz kiya karo aur do bar kar sakate ho, aur tin bar se jiyada vaaz mat kehna aur is

quran se logo ko na ferna aur aisa kabhi na ho ki tum logo ke pas pohuncho aur vo apni kisi baat me mashgul ho aur tum apna vaaz shuru kar do aur unki baat kat do, agar tum aisa karoge to unko vaaz aur nasihat se fer doge, balki aise mauke par khamoshi apnavo, aur jab unke andar chahat dekho aur vo tum se vaaz karne ke liye kahe to tum vaaz karo.

Aur dekho! Musajja mukaffa ibarate bolane se bacho (yani mushkil shabd na bolo jo samaz me na aye) kyonki mene Rasulullah ﷺ aur unke sathiyo ko dekha he ki vo takalluf ke sath shabd nahi bola karte the.

Ek hadis Imam Sarkhasi (rh) ne mabasut me nakal kiya he jis me Rasulullah ﷺ ne farmaya aisa dhang na apnavo ki uski wajah se log Allah ki bandagi se nafrat karne lagye. “Jab vo mutalba kare” ka matlab ye he ki vo

juban se apni khavahish ka izhar kare, unke chehre se andaza ho jaye ki ab deen ki baat sunne ke mood me he tab apni baat kehni chahiye.

3] Kitabul Khiraj, Raavi Imam Abu Yusuf

Jab zakat farz huyi aur Rasulullah ﷺ ko hukam hua ki vo logo se zakat vusul kare, to Aap ﷺ ne zakat vusul karne ke liye ek adami ko mukarrar farmaya aur use ye vasiyyat ki ki dekho! logo ke behtarin maal jis se unke dilo ka sambandh he mat lena, tum budhi untniya lena aur aisi untniya lena jin ke bachche na huye ho, aur aibdar untniya lena.

Chunache ye zakat vasul karne vala gaya aur Rasulullah ﷺ ki hidayat ke mutabik logo ke janvaro me se zakat vasul ki, yaha takki vo ek arab dihati ke pas pohuncha aur use bataya ki Allah

ne apne Rasul ﷺ ko hukam diya he ki vo logo se zakat vasul kare, ye zakat unki ghandagi ko dur karenge aur imaan ko badhayegi, us adami ne zakat vasul karne vale se kaha ye hamare janvar he tum javo aur unme se lelo usne budhi aibdar aur bebachcha untniya leli, to us adami ne kaha ki tum se pehle hamare unto me se Allah ka hak vasul karne vala koi nahi aya. Allah ki kasam tumhe to behtarin oont lene honge. (bhala Allah ke huzur me kharab chiz pesh ki jayegi?)

Agar Rasulullah ﷺ pehle hi din se logo ke behtarin maal zakat me vusul karte to ho sakta tha ki log is hukam ke khilaf bagavat kar dete, lekin ahista ahista jab logo ke andar deen ne apni jadyen jamali aur unki tarbiyat ho gayi, tab madina se bahut dur dihat me basne vale logo ka ye hal hua ki vo zakat me behtarin mal lene ke liye kehte.

4] Bukhari, Raavi Hazrat Anas Rd.

Rasulullah ﷺ jab koi baat farmate to usko tin bar dohrate (jab zarurat mehsus karte) taki vo baat logo ki samaz me achchhi tarah aa jaye. Har juban me bolne aur takrir karne ke dhang hote he, unhe janna zaruri he uska maksad to lago ke dilo me apni baat utaarni hoti he. Sunne vale jis kisam ke ho usi lihaz se juban aur bayan apnana hoga. Kam padhe likhe logo ke samne falsafiyana andaz me bolna aur mushkil shabd aur tarkibe istemal karna dawat ko benatija banana he. Rasulullah ﷺ ke bare me hazrat Aisha (rd) farmati he Abu Daood- yani Aap ki takrir saf aur vazeh (spasht) hoti thi, jo sunta samaz jata.

5] Kitabul Khiraj, Raavi Imam Abu Yusuf

Hazrat Ali (rd) ne farmaya ki dilo ki

kuchh khavahishe aur mailanat hote he aur kisi vakt vo baat sunne ke liye taiyar rehte he aur kisi vakt uske liye taiyar nahi rehte to logo ke dilo me un mailanat ke andar se dakhil ho aur us vakt apni baat kaho jab ki vo sunne ke liye taiyar ho, is liye ki dil ka hal ye he ki jab usko kisi baat par majbur kiya jata he to vo andha ho jata he (aur baat ko kubul karne se inkar kar deta he).

6] Kitabul Khiraj

Behtarin aalim vo he jo logo ko apni takrir aur vaaz se Allah ki rahmat se mayus nahi karta aur na Allah ki nafarmani ke liye unhe chhut deta he aur na Allah ke azab se unhe bekhauf banata he. Matlab ye he ki aise andaz me takrir karni ki jis ke natije me log apni mukti aur Allah ki rahmat se mayus ho jaye sahi nahi he aur na ye thik he ki logo ko Allah ki gafurur

rahimi aur Aap ﷺ ki shifat ka galat matlab bata bata kar unhe Allah ki nafarmani ke liye bahadur aur bebak bana diya jaye. Sahi tarika ye he ki dono pehlu samne laye taki na mayusi paida ho aur na bekhaufi.

